98

Digitized by Arya Samaj Foundation, Chandigarh

MASTERY IN SERVITUDE

MEHER BABA ON LOVE

MEHER ERA PUBLICATION, POONA

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

...The majesty of love lies,
Far beyond the reach of intellect,
Only one who has his life up his sleeve,
Dares kiss the threshold of love...........

MEHER BABA
ON
LOVE

MEHER ERA PUBLICATION, POONA

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

Published by
K. K. RAMAKRISHNAN,
Meher Era Publication,
Avatar Meher Baba Poona Centre,
441/1, Somwar Peth, Poona 11.

In commemoration of the
43rd Anniversary of
AVATAR MEHER BABA'S
Silence
10th July 1968.

Printed by
D. D. GANGAL,
Lokasangraha Press,
1786, Sadashiv Peth, Poona 2.

By permission of
SHRI ADI K. IRANI,
Sole Licensee.

Second Revised Edition

PRICE Re. 1-50 P.

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

CONTENTS

1. Introduction 5
2. Have Hope 7
3. World Peace Through Love 9
4. Can Love Be Explained ? 10
5. Love 12
6. Avatar Comes to Receive The Beauty and Give The Blessings of Love. 22
7. Baba's Divinity 29
8. Happiness Through Love 35
9. God As Infinite Love 39
10. Eternal Now 45
11. The Divine Union 46
12. The Inviolable Unity of Life 46
13. Religion 47
14. Have Faith 48
15. Baba Work 48
16. The Lover And The Beloved 51
17. Wine and Love 51
18. Stages of Love 53
19. Gifts of Love 54
20. Love of Woman And God 54
21. The Wine-seller 55
22. Divine Love And Wine 57
23. Labour of Love 57
24. Love And God 58
25. How to Love God 62
26. Begin To Love God 64
27. Love Can make You 66
28. Meher Baba Explains an Indian ... Musical Record 67
29. Universal Prayer 68
30. The Prayer of Repentance 69

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

Sources of compilation :

Listen Humanity : Dodd Mead, New York
Life At Its Best : Edited by IVY O. DUCE :
Messages given in the West in 1956 :

The Everything And The Nothing : Meher House, Sydney, Australia

Discourses by Meher Baba–Vol. II & III

Love And God by Meher Baba : Small booklet published by Mr. & Mrs. A. K. Arjani, Dacca : Pakistan.

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

INTRODUCTION

The booklet 'MEHER BABA ON LOVE', originally conceived, compiled and published in 1966, was an effort to share with as many as possible, the expositions made by Avatar Meher Baba on the subject of LOVE, during the Sahavas Gathering held at Meherabad, Ahmednagar (India) in 1954, when He allowed a picked group of His lovers, both from the East and the West, to live in close companionship with Him for a period of one month, equally divided amongst the four major language groups –Hindi, Marathi, Gujrathi and Telugu, with English, serving as a link language. The lovers thus privileged to live in the company of the Avatar (God in Human Form) were drawn from all religions and races of the world and from various social orders and walks of life. Leaving aside the everyday life of separative existence, they lived as One, in His Love, eating, drinking and resting together, under the same roof, playing and joking and absorbing every expression of His boundless love for all. It was in this Sahavas Gathering I have had the opportunity of witnessing a practical demonstration of divine love, which enables man to live a life of love on this earth, inspite of the apparent divisions based on class, caste, creed and temperaments, which could be forgotten in love.

The beauty and fragrance of that one month life Meher Baba Lovers had in the company of Meher Baba at Mehera-

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

bad can be gauged from the following passage from "STAY WITH GOD" by Mr. Francis Brabazon, an eminent poet from Australia, who was one of the privileged participants :

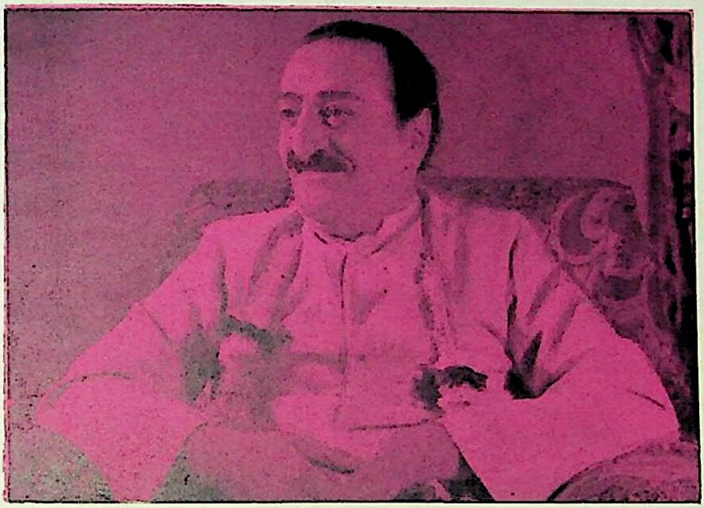
"....poured together into a heart-lake of His reflection.
They were clustered leaves on His bough, rustling in His breeze;
Or bees pouring after their Queen on her swarming flight leading them
To a new home; or skipping lambs before His shepherding to the pastures
And clear streams of Him; children before His All-father-mother
Bounty and security....".

The appreciation of this booklet 'Meher Baba On Love' and the increasing demand we receive from various stations in India and from countries abroad encouraged MEHER ERA PUBLICATION to bring out a revised second edition incorporating many more messages and discourses on the subject of LOVE by Meher Baba and this we release on the auspicious occasion of the 43rd anniversary of His Great Silence, with a fervent prayer that beloved of all hearts, Meher Baba bless mankind to clear the cloud of confusion that confounds its mind today and even now save it from racial suicide and extinction. For humanity is not going to be saved by any material power--nuclear or otherwise. It can be saved only through divine intervention. Meher Baba is the One come to awaken in man divine love, which will solve all his problems.

K. K. Ramakrishnan

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh



I am the ancient one, the one residing in every heart.

I have come to receive the beauty and give the blessings of Love.

Meher Baba

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

MEHER BABA ON LOVE

Godhood is the birthright of every man.

God alone is real, all else is illusion, and goal of life is union with God through love.

Love is the reflection of God's unity in the world of duality.

HAVE HOPE

The modern era is steeped in restlessness as man is tossed between conflicting ideals. Like mounds in a sandy desert, intellectual knowledge is mounting up without provision for the expression of the heart, which is so vitally necessary to quench the need of the spirit. It is lack of this that has checkmated man's achievements, in spite of himself and his enormous advancements in the fields of science. Unhappiness and insecurity, emotional or otherwise, are the dominant notes of the age, and mankind is engulfed in the darkness of wars, hate and fear.

Yet I say, "Have Hope".

Selfishness and lust for power tend to drag man towards brutality, which he has inherited from his evolutionary ancestry or acquired during erroneous searching through his incarnations. But there is within man the inextinguishable light of Truth, because he is essentially divine in origin and being.

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

Those who cleanse their hearts of the embittering poison of selfishness, hate and greed shall find God as their own true Self. When you find and realize God, the problem of selfishness and its numerous expressions melts away like mist before the sun. In God and as God, all life reveals itself as being really one and indivisible, and all separateness created by identification with human or sub-human forms is seen to be illusory.

The Truth of divine life is not a hope but a reality. It is the only reality, and all else is illusion. Have faith and you will be redeemed. Have love and you will conquer the lower and limited self of cravings that veil your own true being as God. Not through desperate self-seeking, but through constant self-giving is it possible to find the Self of all selves.

* * *

Words that proceed from the Source of Truth have real meaning. But when men speak these words as their own, the words become meaningless.

—**Meher Baba**

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

WORLD PEACE THROUGH LOVE

Everywhere today man is rightfully occupied with the problem of world peace. If there is war, it means nothing short of racial suicide and total destruction. But world peace cannot be ensured through dogmas, however learned, or organizations, however efficient. It can be ensured only by a release of unarguing and unconquerable love which knows no fear or separateness.

Humanity is not going to be saved by any material power—nuclear or otherwise. It can be saved only through divine intervention. God has never failed humanity in its dark and critical periods. The greatest danger to man today is not from any natural catastrophe, but from himself.

It is not possible to realize human brotherhood merely by appealing to high ideals or to a sense of duty. Something more than that is essential to release human consciousness from the clutches of selfishness and greed.

Today the urgent need of mankind is not sects or organized religions, but LOVE. Divine love will conquer hate and fear. It will not depend upon other justifications, but will justify itself.

I have come to awaken in man this divine love. It will restore to him the unfathomable richness of his own eternal being and will solve all of his problems.

The Greatest law of God is LOVE, which holds the key to all problems. —**Meher Baba**

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

CAN LOVE BE EXPLAINED?

How can one explain love? There are as many ways of explaining love and obedience as there are men. There can thus be no end to the understanding of them except through obedience based on love, and through love itself. All great saints, teachers and masters say the same thing in one way or another when the emphasis is laid on love for the sake of love, or failing that, on obedience in the cause of love. One can find volumes and volumes of prose and poetry about love, but there are very, very few persons who have found love and experienced it. No amount of reading, listening and learning can ever tell you what love is. Regardless of how much I explain love to you, you will understand it less and less if you think you can grasp it through the intellect or imagination.

Hafiz describes the bare truth about love when he says:

"The majesty of love lies far beyond the reach of intellect; only one who has his life up his sleeve dares kiss the threshold of love".

The difference between love and intellect is something like that between night and day: they exist in relation to one another and yet as two different things. Love is real intelligence capable of realizing truth; intellect is best suited to know all about duality, which is born of ignorance and is entirely ignorance. When the sun rises, night is transformed into day. Just so, when love manifests, not-

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

knowing (ignorance) is turned into conscious-knowing (knowledge). Inspite of the difference between a keenly intelligent person and a very unintelligent person, each is equally capable of experiencing love. The quality which determines one's capacity for love is not one's wit or wisdom, but one's readiness to lay down life itself for the beloved, and yet remain alive. One must, so to speak, slough off body, energy, mind and all else, and become dust under the feet of the beloved. This dust of a lover who cannot remain alive without God—just as an ordinary man cannot live without breath—is then transformed into the beloved. Thus man becomes God.

* * *

Theoretical brooding on love will result in weaving a theory about love, but the heart will remain as empty as before.

—**Meher Baba**

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

LOVE

Love Pervades the Universe :

Life and Love are inseparable from each other. Where there is life, there is love. Even the most rudimentary consciousness is always trying to burst out of its limitations and experience some kind of unity with other forms. Though each form is separate from other forms, in *reality* they are all forms of the same unity of life. The latent sense for this hidden inner reality indirectly makes itself felt even in the world of illusion through the attraction which one form has for another form.

Reign of LOVE in inanimate nature :

The law of *gravitation*, to which all the planets and the stars are subject, is in its own way a dim reflection of the love which pervades every part of the universe. Even the forces of repulsion are in truth expression of love, since things are repelled from each other because they are more powerfully attracted to some other things. Repulsion is a negative consequence of positive attraction. The forces of *cohesion* and *affinity* which prevail in the very constitution of matter are positive expression of love. A striking example of love at this level is found in the attraction which the magnet exercises for iron. All these forms of love are of the lowest type, since they are necessarily conditioned by the rudimentary consciousness in which they appear.

LOVE in the animal kingdom :

In the animal world love becomes more explicit in the form of *conscious impulses* which are directed towards different

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

objects in the surroundings. *This love is instinctive* and it takes the form of gratifying different desires through the appropriation of suitable objects. When the tiger seeks to devour the deer he is in a very real sense in love with the deer. Sex-attraction is another form of love at this level. All the expressions of love at this stage have one thing in common, viz., *they all seek to satisfy some bodily impulse or desire* through the object of love.

Human LOVE has to adjust to reason :

Human love is much higher than all these lower forms of love because human beings have the fully developed form of consciousness. Though human love is continuous with the lower sub-human forms of love, in a way, it is different from them, for henceforth its operations have to be carried on side by side with a new factor which is *reason.* Sometimes human love manifests itself as a force which is *divorced* from reason and runs parallel to it. Sometimes it manifests itself as a force which gets *mixed up* with reason and comes into *conflict* with it. Lastly, it expresses itself as a constituent of the harmonised whole where *love and reason have been balanced and fused into an integral unity.*

Three combinations of love and reason :

Thus human love can enter into three types of combination with reason. In the first type, the sphere of thought and the sphere of love are kept as separate as possible, i. e., the sphere of love is practically inaccessible to the operation of reason, and love is allowed little or no access to the objects

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

of thought. Complete separation between these two aspects of the spirit is of course never possible, but when there is an alternate functioning of love and reason (oscillating in their predominance) *we have a love which is unillumined by reason or a reason which is unenlivened by love.*

In the second type, love and reason are both simultaneously operative but they *do not work in harmony with each other.* Though this conflict creates confusion, it is a necessary phase in the evolution of the higher state where there is a real synthesis of love and reason. In the third type of love this synthesis between love and reason is an accomplished fact with the result that *both love as well as reason are so completely transformed that they precipitate the emergence of a new level of consciousness* which, compared to the normal human consciousness, is best described as *super-consciousness.*

Qualitative variety in LOVE :

Human love makes its appearance in the matrix of ego-consciousness which has countless desires. Love is coloured by these factors in many ways. Just as we get an ever changing variety of designs in a kaleidoscope by the various combinations of simpler elements, we find an almost limitless qualitative variety in the range of love owing to novel combinations of psychic factors. And just as there are infinite shades of colour in different flowers, so there are diverse delicate differences in human love.

Lower forms of LOVE :

Human love is encircled by a number of obstructive

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

factors such as infatuation, lust, greed, anger and jealousy. In one sense, even these obstructive factors are either *forms* of lower love or the inevitable *side-results* of these lower forms of love. Infatuation, lust and greed might be looked upon as perverted and lower forms of love. In infatuation a person is *enamoured* of a sensual object; in lust he develops a *craving* for sensations in relation to it; and in greed he desires to *possess* it. Of these three forms of lower love, greed has a tendency to extend from the original object to the *means* of obtaining it. Thus persons become greedy for money or power or fame, which can be instruments for possessing the different objects that are craved. Anger and jealousy come into existence when these lower forms of love are thwarted or threatened to be thwarted.

The lower is the enemy of the higher :

These lower forms of love obstruct the release of pure love. The stream of love can never become clear and steady until it is disentangled from these limiting and perverting forms of lower love. *The lower is the enemy of the higher.* If consciousness is caught in the rhythm of the lower it cannot emancipate itself from its self-created ruts, finding it difficult to get out of them and advance further. Thus the lower form of love continues to interfere with the development of the higher form, and has to be given up in order to allow for the untramelled appearance of the higher form of love.

LOVE and infatuation :

The emergence of higher love from the shell of lower

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

love is helped by the constant exercise of *discrimination*. Therefore, love has to be carefully distinguished from the obstructive factors of infatuation, lust, greed and anger. In infatuation, the person is a *passive victim* of the spell of conceived attraction for the object. In love there is an *active appreciation* of the intrinsic worth of the object of love.

LOVE and Lust :

Love is also different from lust. In lust there is reliance upon the *object of sense* and consequent spiritual *subordination* of the soul to it, but love puts the soul into direct and *co-ordinate* relation with the *reality* which is behind the form. Therefore lust is experienced as being *heavy* and love is experienced as being *light*. In lust there is a *narrowing down* of life and in love there is an *expansion* in being. *To have loved one soul is like adding its life to your own.* Your life is, as it were, multiplied and you virtually live in two centres. If you love the whole world you vicariously live in the whole world, but in lust there is an ebbing down of life and a general sense of hopeless dependence upon a form which is regarded as *another*. Thus, in lust there is the *accentuation of separateness and suffering*, but in love there is the *feeling of unity and joy*. Lust is dissipation, love is recreation. Lust is a craving of the senses, love is the expression of the spirit. Lust *seeks* fulfillment but love *experiences* fulfillment. In lust there is *excitement*, but in love there is *tranquility*.

LOVE and greed :

Love is equally different from greed. Greed is possessiveness in all its gross and subtle forms. It seeks to

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

appropriate gross things and persons as well as such abstract and intangible things as fame and power. In love, the annexation of the other person to your individual life is out of the question, and there is a free and creative outpouring that enlivens and replenishes the psychic being of the beloved independently of any expectations for the self. We have the paradox that *greed, which seeks for the appropriation of another object, in fact leads to the opposite result of bringing the self under the tutelage of the object; and love, which aims at giving away the self to the object, in fact leads to a spiritual incorporation of the beloved in the very being of the lover. In greed the self tries to possess the object, but is itself possessed by the object. In love the self offers itself to the beloved without any reservations, but in that very act it finds that it has included the beloved in its own being.*

Pure LOVE awakened through grace :

Infatuation, lust and greed constitute a spiritual malady which is often rendered more virulent by the aggravating symptoms of anger and jealousy. Pure love, in sharp contradistinction, is the bloom of spiritual perfection. Human love is so tethered by these limiting conditions that the spontaneous appearance of pure love from within becomes impossible. So, when such pure love arises in the aspirant it is always a *gift*. *Pure love arises in the heart of the aspirant in response to the descent of grace from the Master*. When pure love is first received as a gift of the Master it becomes lodged in the consciousness of the aspirant like a seed in a favourable soil, and in the course of time the seed develops into a plant and then into a full-grown tree.

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

Spiritual preparation for grace :

The descent of the grace of the Master is conditioned, however, by the preliminary spiritual preparation of the aspirant. This preliminary spiritual preparation for grace is never complete until the aspirant has built into his psychic make-up some divine attributes. When a person avoids backbiting and thinks more of the good points in others than of their bad points, and when he can practise supreme tolerance, and desires the good of others even at the cost of his own self, he is ready to receive the grace of the Master. One of the greatest obstacles hindering this spiritual preparation of the aspirant is worry. When, with supreme effort, this obstacle of worry is overcome, a way is paved for the cultivation of the divine attributes which constitute the spiritual preparation of the disciple. *As soon as the disciple is ready the grace of the Master descends, for the Master, who is the ocean of divine love, is always on the look-out for the soul in whom his grace will fructify.*

Pure love is very rare :

The kind of love which is awakened by the grace of the Master is a rare privilege. The mother who is willing to sacrifice all and to die for her child. and the martyr who is prepared to give up his very life for his country are indeed supremely noble, but they have not necessarily tasted this pure love which is born through the grace of the Master. Even the great *yogis* with long beards who, sitting in caves and mountains, are completely absorbed in deep *samadhi*, do not necessarily have this precious love.

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

Pure LOVE the best discipline :

Pure love awakened through the grace of the Master is more valuable than any other stimulus which may be utilised by the aspirant. Such love not only combines in itself the merits of all the disciplines but excels them all in its efficacy to lead the aspirant to his goal. When this love is born the aspirant has only one desire, and that is to be united with the Divine Beloved. Such withdrawal of consciousness from all other desires leads to infinite purity; therefore nothing purifies the aspirant more completely than this love. The aspirant is always willing to offer everything for the Divine Beloved, and no sacrifice is too difficult for him. All his thoughts are turned away from the self and come to be exclusively centred on the Divine Beloved. *Through the intensity of this overgrowing love he eventually breaks through the shackles of the self and becomes united with the Beloved.* This is the consummation of love. When love has thus found its fruition it has become *divine.*

Divine LOVE higher than human LOVE :

Divine love is qualitatively different from human love. Human love is for the *many in the One* and divine love is for the *One in the many.* Human love leads to innumerable complications and tangles, but divine love leads to integration and freedom. *In divine love the personal and the impersonal aspects are equally balanced, but in human love the two aspects are in alternating ascendency.* When the personal note is predominant in human love it leads to utter blindness to the intrinsic worth of other forms. When, as in sense of duty,

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

love is predominantly impersonal, it often makes one cold, rigid and mechanical. Sense of duty comes to the individual as an external *constraint* on behaviour, but in divine love there is *unrestrained freedom and unbounded spontaneity*. Human love in its personal and impersonal aspects is limited, but divine love with its fusion of the personal and the impe sonal aspect is *infinite* in being and expression.

In divine LOVE the lover is united with Beloved :

Even the highest type of human love is subject o the limitation of individual nature which persists till the seventh plane. *Divine love arises after the disappearance of th individual mind and is free from the trammels of individual nature* In human love the duality of the lover and the beloved persists, but in divine love *the lover and the Beloved become one.* At this stage the aspirant has stepped out of the domain o duality and become one with God, for divine love is God. *When the lover and the Beloved are on , that is the end and the begi ing.*

Universe came into existence for sake of LOVE :

It is for love that the whole universe sprang into existence and it is for the sake of love that it is kept going. God descends into the realm of illusion because the apparent duality of the Beloved and the lover is eventually contributory to His conscious enjoyment of His own divinity. *The development of love is conditioned and sustained by the tension of duality.* God has to suffer apparent differentiation into a multiplicity of souls in order to carry on the game of love. They are His own forms, and in relation to them He at

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

once assumes the role of the Divine Lover and the Divine Beloved. As the Beloved, He is the real and the ultimate object of their appreciation. As the Divine Lover, He is their real and ultimate saviour drawing them back to Himself. Thus though the whole world of duality is only an illusion, that illusion has come into being for a *significant purpose.*

Dynamics of LOVE :

Love is the reflection of God's unity in the world of duality. It constitutes the entire significance of creation. If love is excluded from life, all the souls in the world assume complete externality to each other and the only possible relations and contacts in such a loveless world are superficial and mechanical. It is because of love that the contacts and relations between individual souls become significant. It is love which gives meaning and value to all the happenings in the world of duality. But, *while love gives meaning to the world of duality, it is at the same time a standing challenge to duality.* As love gathers strength, it generates *creative restlessness* and becomes the main driving power of that *spiritual dynamic* which ultimately succeeds in *restoring to consciousness the original unity of being.*

* * *

The majesty of love lies far beyond the reach of intellect,
Only one who has his life up his sleeve, dares kiss the threshold of love.

—**Meher Baba**

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

AVATAR COMES TO RECEIVE THE BEAUTY AND GIVE THE BLESSINGS OF LOVE

Age after age I have the one same thing to tell, but each time I say it in a different manner and from a different viewpoint ... People generally remain indifferent when I am present among them. They understand and appreciate me more after I drop my body. That is the way whenever I come.

I am not come to establish any cult, society or organization; nor even to establish a new religion. The religion that I shall give teaches the Knowledge of the One behind the many. The book that I shall make people read is the book of the heart that holds the key to the mystery of life. I shall bring about a happy blending of the head and the heart. I shall revitalize all religions and cults, and bring them together like beads on one string.

I have not come amongst you for you to bow down to me, to perform my arti (song in praise), or to worship me. These things are good for the saints, walis and yogis. I expect much more from you. I have come to receive your love from you, and to bestow my love on you. I have descended to your level for the one purpose of bestowing my love on you so that you may love God and become God. The rest is all illusion. Do not expect anything from me except my love for you.

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

To garland me, to bow down to me and to sing my praises are comparatively the three most unimportant things. The three most important things on the Path to God-realization are love, obedience and surrender. There is no possibility of compromise about these three.

Love is a gift from God to man, obedience is a gift from master to man, and surrender is a gift from man to master. The one who loves, desires to do the will of the beloved, and seeks union with the beloved. Obedience performs the will of the beloved and seeks the pleasure of the beloved. Surrender resigns to the will of the beloved and seeks nothing.

One who loves, is the lover of the beloved. One who obeys is the beloved of the beloved. One who surrenders all–body, mind and all else–has no existence other than that of the beloved, who alone exists in him. Therefore greater than love is obedience, and greater than obedience is surrender. And yet, as words, all three can be summed up in one phrase love–divine.

Listen to love without philosophizing about it. None Loves me as I ought to be loved. If all of you had such love,—you would all have realized God and we would all have become the ONE which we all are in reality and in eternity.

You accept me as being simultaneously God and man, the highest of the high and the lowest of the low; but by accepting me to be THAT, you do not *know* me to be THAT. To know me as I am you must become conscious of my *real state*, and for that you must love me as I love you. It

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

is love alone which can lift the veil between a lover and the beloved. Believe me, you and I remain divided by nothing but the veil of you, yourself.

What does 'you yourself' mean ? When you feel hungry, you say, 'I am hungry'. If unwell, you say, 'I am not well'. When you say, 'Baba, I slept well,' 'I am happy', 'My son died', 'They abused me', 'I feel miserable', 'Those things are mine', it is this 'I', 'me' and 'mine' which is the veil.

It is only because of the veil of the false ego lying between us that you find yourselves involved in so many difficulties, troubles and worries, all of which disappear automatically when touched by the reality of love. When the curtain of your limited 'I' is lifted—and it can only disappear through love, and love alone—you realize unity and find me as your real self, i. e., God. I say so because it is only I, everywhere. There is really nothing like you.

It requires cycles and cycles for one to be enlightened with real knowledge of self, or God. Therefore millions upon millions of so-called births and deaths on your part are not sufficient in themselves to lift the veil of your limited 'I' It can be removed through love though in infinitely less than a split second.

All those who are true ascetics, yogis, walis, pirs and saints are not necessarily God-realized. Only real lovers of God, irrespective of sex, are the true MARDAN-E-KHUDA (men of God). Even from among a hundred thousand such men of God, though perhaps only one will become God-realized after many cycles.

Adv. Vidit Chauhan Collection, Noida

Digitized by Arya Samaj Foundation Chandigarh

"Both Hakim Sanai and Moulana Rumi say the same thing in different words :

"It needs many cycles for just one advanced soul to be realized".

"When for many years man has longed for God-realization, one out of a hundred thousand such men of God, achieves it".

No amount of rites, rituals, ceremonies, worship, meditation, penance and remembrance can produce love in themselves. None of these are necessarily a sign of love. On the contrary, those who sigh loudly and weep and wail have yet to experience love. Love sets on fire the one who finds it. At the same time it seals his lips so that no smoke comes out.

Love is meant to be experienced and not disclosed. What is displayed is not love. Love is a secret which is meant to remain a secret save for the one, who receives it and keeps it.

To love Baba in hopes of achieving health, wealth, betterment of family and friends, etc., is to love all these and not Baba.

Love God and become God. I have come to receive your love and to give you mine, as I have already said. If you love me you will find me. Unless you love me, you can never find me. Do not think that you can never love me or that you can find no time to love me. I often say that I want your love. I mean it, because that is all that

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

I want from you. Therefore I always tell you to love me more and more.

I have also said that you cannot love me as I ought to be loved. To do that you must first receive the gift of my love, and that gift depends upon absolute pleasure on my part in giving you just a glimpse of the reality of my self. No one can possess love by any means other than as a gift. But I give love to self and accept it myself. The giving of love knows no law save love, which by itself is the law which governs all other laws of nature.

It is always infinitely easy for me to give—but it is not always equally easy for you to receive—the gift of my love.

The great goal of each human being is the realization of his own oneness with God, and that there can be no greater, no more necessary boon in achieving this goal than the love and the grace of a Perfect Being who is already one with God.

Sometimes it is also infinitely impossible for one to receive that love. That is why Kabir says that some ask for it and do not get it, some get it unasked, and yet there are those who are unable to receive it even when it is offered to them.

I am ever prepared to give the gift, but you must also prepare yourself to receive it. That requires real daring.

Even in ordinary animal and human love there are upper reaches in which a mother is sometimes negligent of her own life for the sake of her offspring. Or a man can

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

remain without sleep or food or thoughts of lust for days due to his restlessness, born of true love for a woman.

Divine love is the fire which not only eliminates all kinds of cold, but also all sorts of imagined heat. For example, amongst the very, very few who possess such love is the *mast** known as Dhondiba at Kolhapur. Though exposed to the rigours of heat, cold and rain through all the seasons, his body remains healthy, well-fleshed and strong. The fire is burning within him unknown to those in his surroundings. His mind has no link with his body. Love pervades him from head to foot.

Although love is beyond intellect, there are innumerable points about it which can still be explained by reason and brought within its grasp. But in finality, I remain; everything else is zero, and I am the only reality. That reality cannot be reached in illusion through illusions, and there can be no hide-and-seek about love.

When God becomes man (Avatar, Buddha, Christ, Rasool), He can bestow both love and obedience upon and accept the surrenderence of any and all individuals.

I tell you honestly that if you obey me honestly you will become me—your own real self.

This is not the first time I have said this. For ages past I have been telling all to leave everything and to follow me. That means to obey me so that you may have

---

*Mast : a spiritually preoccupied and divinely intoxicated person. —**Meher Baba**

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

conscious experience of me. Now is the time when those who obey me will realize me.

Obedience which is greater than love is the one hundred per cent obedience described by Hafiz :

"Carry out every command of the master without question, as is becoming to a lucky slave".

Do not make an exhibit of your love for me. If it is strong enough it will shine through simply and clearly.

From the beginning of all beginnings I have been saying, I say it now, and to the end of ends I will say it, that he who loves God becomes God. It is a fact that I have come amongst you. One of these days the whole world will come to realize how I have come, where I have come from and the purpose of my coming. I repeat once again that I have come neither to establish panths, and jaats (groups and classes) nor to establish mandirs, masjids, churches and ashrams in the world. I have come to receive the beauty and give the blessings of love. All else but God—whether rites, rituals or ceremonies in the name of religion, worldly possessions, family, money or one's own physical body—all else but God is illusion.

* * *

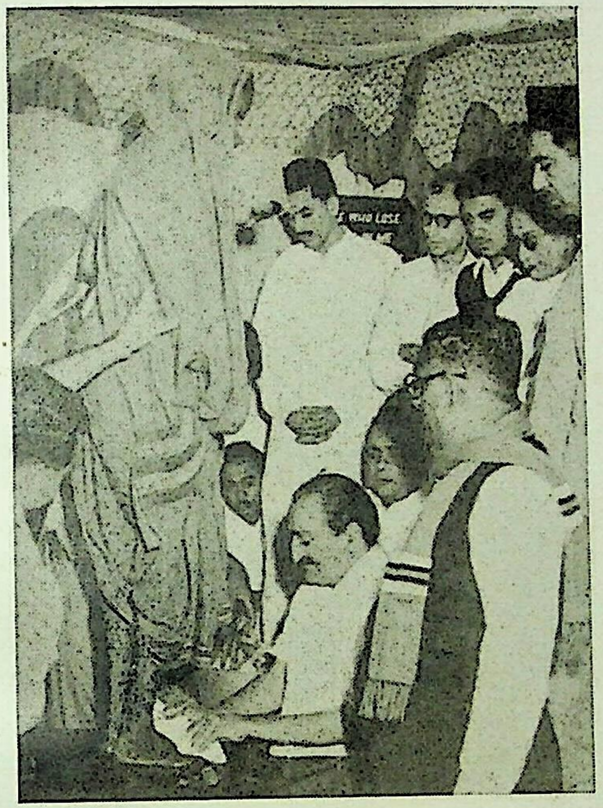
Now is the time for all to know that I am God in human form.

—Meher Baba

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

MEHER BABA WASHING THE FEET OF THE POOR



**Saint and sinner, high and low,
rich and poor, healthy and sick,
man and woman, young and old,
beautiful and ugly
are all equal in my eyes.**

—Meher Baba

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

BABA'S DIVINITY

I can say with Divine Authority that I experience eternally, consciously and constantly being one with you all and one in you all. I am greater than none of you in the soul-sense, and none of you has to receive from me Divinity, which exists equally in us all. What I have to give is the knowledge and experience of the oneness of us all.

I have come down from the Highest to your level and if on that level you love me with all your heart, you will come to my level of the Highest, because I am in you and therefore, in whatever capacity and in whatever circumstances you are, I am in that too.

I am poor, rich, man, woman, small, big, literate, illiterate. When I am amongst the poor, I feel no one to be poorer than I. When I am amongst rich and important people, I feel I am the Emperor of emperors.

In my continual and eternal experience of Reality no difference exists between the worldly rich and the poor. But if ever a question of difference between opulence and poverty were to exist for me, I should deem him really poor who, possessing worldly riches, possesses not the wealth of love for God. I should know him truly rich who, owning nothing, possesses this priceless treasure of love for God. His is the poverty that kings could envy, which makes even the King of kings his slave.

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

I love children, and never feel more happy than when amongst them, as I then feel myself to be a child. I prefer to have time to play with them rather than to have garlanding, Puja, Arti, etc., especially because I am expert in playing marbles. Ages ago, when I woke up, I began to play marbles with the Universe.

I feel everyone of you to be mine and I want everyone of you to make me yours, as you already eternally are mine. There is nothing which is beyond me and there is nothing without me, yet I am and can always be captured with love.

I want you to make me your constant companion. Think of me more than you think of yourself. Your duty is to keep me constantly with you in your thoughts, speech and actions. They do their duty who, sincere in their faith and love, surrender to me and are guided by their implicit belief in my Divinity as Baba. They too do their duty who speak ill of me, condemn me through their writings, urged by their genuine conviction that Baba is a fraud. But they are the hypocrites who, not knowing their own minds, are constantly doubting; at times, through fleeting emotion, they are inclined to believe in me and at other times to indulge in gossip against me. No amount of slander can affect or change me, nor any amount of admiration or praise enhance or glorify my Divinity. Baba is what he is. I was Baba, I am Baba and shall for ever remain Baba.

Have hope. I have come to help you to surrender yourself to the Cause of God and to accept His Grace of Love

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

and Truth. I have come to help you to win the one victory of all victories to win yourself.

I tell you all with my Divine Authority that you and I are not "we" but "one". You unconsciously feel my Avatarhood within you. I consciously feel in you what each of you feel. Thus every one of us is Avatar, in the sense that everyone and everything is everyone and everything, at the same time and for all time.

Pay heed when I say with my Divine Authority that the Oneness of Reality is so uncompromisingly unlimited and all-pervading that not only 'we are one,' but even this collective term of 'we' has no place in the Infinite, Indivisible Oneness. In this Oneness not only the Avatar is God, but so also are the ant and the sparrow. The only apparent difference is in the states of consciousness. The Avatar knows that which is a sparrow is not a sparrow, whereas a sparrow does not realize this and being ignorant of its ignorance, identifies itself as a sparrow.

There exists at the moment a universal dissatisfaction and an indescribable longing for something that will end the chaos and misery holding the world in its grip. I will satisfy this craving and lead the world to true happiness and peace by making people look more deeply into things than hitherto.

My work will embrace everything. It will permeate every phase of life. Perfection would fall far short of the ideal if it were to accept one thing and reject another.

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

The world needs awakening, not mere verbal instructions. It needs the freedom and amplitude of Life Divine, not the superficiality of mechanised and pompous forms. The world-task ahead of me is creative. I see the structure of all the great and recognised religions of the world tottering.

True religion consists of developing that attitude of mind which results in seeing One Infinite Existence pervading the universe; then one could live in the world and yet not be of it, and at the same time one could be in harmony with everyone and everything; then one could attend to all worldly duties and affairs and yet feel completely detached from results.

I belong to no religion. Every religion belongs to me. My own personal religion is of my being the Ancient Infinite One and the religion I teach to all is love for God.

If religions does not help man to emancipate his soul from spiritual bondage and realize God, it has no useful purpose. Then it would be time for religion to go, for God to come. Therefore I am not interested in founding a new religion. The world is already divided by numberless sects, each with its own dogmas and beliefs. I have not come to set up another cage for man, but to impart to the world this illimitable Truth, and therefore I intend to bring together all religions and cults like beads on one string and to revitalize them for individual and collective needs.

The religion I give, teaches the knowledge of the One behind the many. The book that I make people read is

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

the book of the Heart, which holds the key to the mystery of life. As for ritual, I teach Humanity to discriminate, to express its true life and to live the religion which it feels. I bring about a happy blending of the head and the heart.

If people were to ask me,"Have you seen God?" I would reply, 'What else is there to see?" If they were to ask me, "Are you God?" I would reply, "What else could I be ?" If they would ask me, "Are you Avatar ?" I would say, "Why else have I taken this human form ?"

I am never born. I never die. Yet every moment I take birth and undergo death. Although I am present everywhere eternally in my formless Infinite State, from time to time I take form, and taking the form and leaving it is termed my physical birth and death. I find no one else to bow down to because I find myself in everything. I am the One so many seek and so few find. No amount of intellect can fathom me. No amount of austerity can attain me. Only when one loves me and loses one's self in me am I found, and only those who lose themselves in my love find themselves in me. This is not idle talk but an authoritative statement that eternally I have been and will always be the slave of my lovers, and that I am only Real and One for those who love me.

Any worship or obeisance done to any Deity, animate or inanimate, to any Master, Saint, Advanced Soul or Yogi, eventually comes to me. By offering unadulterated love to anyone and anything you will be loving me. When instead of erecting Churches, Fire temples, Mandirs and Mosques, you establish the House of God in your hearts

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

for your beloved God, my work will have been done. When instead of performing ceremonies and rituals mechanically as old-age customs, you serve your fellow-beings with the selflessness of love, understanding God to be equally residing in all, and understanding that by so serving others, you are serving God, my work will have been fulfilled.

For the Infinite Love I bear for one and all, I continue to come as the Avatar, to be judged time and again by humanity in its ignorance, so as to help man to distinguish the Real from the false.

Those who are united in love know no separation. Wherever I am, wherever you are, I am always with you. Having seen me with your eyes, you have still not seen me as I am. You have not yet had even a glimpse of my true Being. Although I appear to be silent, I speak through you all. I am ever silent and ever-lastingly speaking, but the time has arrived when I shall break my apparent silence. Then those who love me will see my real Self.

To love me as I love you, you must become the recipient of my grace. To receive my grace you must obey me spontaneously with firm unshakable faith in me. And you can only obey me spontaneously, as I wish, when you completely surrender yourself to me, so that my wish becomes your law, my love sustains your being, and my grace bestows upon you the gift of Divine Love.

He who succeeds, ultimately not only finds me but becomes me and realizes the aim of life.

* * *

Love begets love. It cannot be awakened by any mechanical means. —**Meher Baba**

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

HAPPINESS THROUGH LOVE

Man is not content to create suffering only for himself, but he is relentlessly zealous in creating suffering for his fellowmen. Man seeks his own happiness even at the cost of the happiness of others, thus giving rise to cruelty and unending wars. As long as he thinks only of his own happiness he does not find it. In the pursuit of his own individual happiness the limited self of man becomes accentuated and burdensome. *When man is merely selfish he can, in the false pursuit of separate and exclusive happiness, become utterly callous and cruel to others, but this recoils upon him by poisoning the very spring of his life.* Loveless life is most unlovely, only a life of love is worth-living.

If a man is desireless he will not only eliminate much suffering which he causes others, but also much of his own self-created suffering. Mere desirelessness, however, cannot yield positive happiness, though it protects man from self-created suffering and goes a long way towards making true happiness possible. *True happiness begins when a man learns the art of right adjustment to other persons, and right adjustment involves self-forgetfulness and love.* Hence arises the spiritual importance of transforming a life of the limited self into a life of love.

Pure love is rare, because in most cases love becomes adulterated with selfish motives which are surreptitiously introduced into consciousness by the operation of accumulated bad *sanskaras*. *It is extremely difficult to purge*

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

consciousness of deep-rooted ignorance that expresses itself through the idea of "I" and "mine". For example, even when a man says that he wants his beloved, he often means that he wants his beloved to be with him. The feeling of "I" and "mine" is notably present even in the expression of love. If a man sees his own son wearing tattered clothes, he does all that he can to give him good clothes and will be anxious to see him happy. Under these circumstances he would consider his own feeling towards his son as that of pure love. But, in his quick response to the distress of his son, the part played by the idea of "mine" is by no means inconsiderable. If he happened to see the son of some stranger on the street wearing tattered clothes, he would not respond as he had in the case of his own son. This shows that though he may not be fully conscious of it, his behaviour towards his own son was, in fact, largely selfish. The feeling of "mine" is there in the *background* of the mind, though it can be brought to the surface only through searching analysis. If his response to the son of the stranger is the same as to his own son, then only can he be said to have pure and selfless love.

Pure love is not a thing that can be forced upon someone, nor can it be snatched away from another by force. It has to manifest from within with unfettered spontaneity. What *can* be achieved through bold decision is the removal of those factors which prevent the manifestation of pure love. The achievement of selflessness may be said to be *both difficult and easy.* It is difficult for those who have not decided to step out of the limited self, and it is easy for those who have so decided.

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

In the absence of firm determination, attachments connected with the limited self are too strong to break through, but if a person resolves to set aside selfishness at any cost, he finds an easy entry into the domain of pure love.

The limited self is like an external coat worn by the soul. Just as a man may take off his coat by the exercise of will, so through a bold decisive step he can make up his mind to shed the limited self and get rid of it once and for all. The task which otherwise would be difficult becomes easy through the exercise of *bold and unyielding decision.* Such decision can be born in his mind only when he feels an intense longing for pure love. Just as a man who is hungry longs for food, so the aspirant who wants to experience pure love has an intense longing for it.

When the aspirant has developed this intense longing for pure love he may be said to have been prepared for the intervention of the Master who, through proper direction and necessary help, ushers him into the state of divine love. Only a Master can awaken love through the divine love which he imparts; there is no other way. *Those who want to be consumed in love should go to the eternal flame of love.* Love is the most significant thing in life. It cannot be awakened except by coming into contact with the Incarnation of Love. Theoretical brooding on love will result in weaving a *theory* about love, but the heart will remain as empty as before. "*Love begets love*"; *it cannot be awakened by any mechanical means.*

When true love is awakened in man it leads him to the realisation of God and opens up an unlimited field of

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

lasting and unfading happiness. The happiness of God-realisation is the goal of all creation. It is not possible for a person to have the slightest idea of that inexpressible happiness without actually having the experience of God-hood. The idea which the worldly man has of suffering or happiness is entirely limited. *The real happiness which comes through realising God is worth all the physical and mental suffering in the universe. Then all suffering is as if it had never been.*

Even those who are not God-realised can control their minds through yoga to such an extent that nothing makes them feel pain or suffering, even if they are buried or thrown into boiling oil. But though the advanced *yogis* can brave and annul any suffering, they do not experience the happiness of realising God. When one becomes God, everything else is zero. The happiness of God-realisation, therefore, does not suffer curtailment by anything. The happiness of God-realization is self-sustanied, eternally fresh and unfading, boundless and indescribable. It is for this happiness that the world has sprung into existence.

* * *

The source of eternal bliss is the Self in all. The cause of perpetual misery is the selfishness of all.

—Meher Baba

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

GOD AS INFINITE LOVE

Those who try to understand God through the intellect alone, arrive at some cold and dry concept which misses the very essence of the nature of God. It is true that God is infinite knowledge, infinite existence, infinite power and infinite bliss, but God is not understood in His essence until He is also understood as *infinite love.* In the Beyond State from which the entire universe springs and into which it ultimately merges, God is *eternally* infinite love. It is only when God's love is viewed in the limited context of *forms* (which arise in the interim period of the appearance of the illusory universe of duality) that its infinity *seems* to have been impaired.

When God's love experiences itself *in* and *through* the manifested forms of the universe, it goes through the following phases :—

- (i) experiencing itself as extremely limited,
- (ii) experiencing itself as becoming less and less limited and becoming more and more like infinite love, and
- (iii) experiencing itself to be what it really is : infinite in essence and existence.

The experience of limitation in love arises due to ignorance caused by the sanskaras (which are the by-products of the evolution of consciousness); and the process of love becoming infinite is characterised by the shedding of these limiting sanskaras.

Adv. Vidit Chauhan Collection, Noida

Digitized by Arya Samaj Foundation, Chandigarh

After going through the almost unconscious stages of the mineral kingdom, love becomes conscious of itself as lust in animals. Its first appearance in human consciousness is also in the form of lust. *Lust is the most limited form of love in human consciousness. In spite of the clear reference which lust has to other persons, it is indistinguishable from undiluted selfishness, because all the objects to which lust clings are desired for the sake of and from the viewpoint of the limited and separate self.* At the same time, it is a form of love, because it has in it some kind of appreciation for others, though this appreciation is completely vitiated by thick ignorance about the true Self.

When human consciousness is completely caught up in the duality of the gross sphere of existence, love cannot express itself as anything other than lust of some type. A man likes curry because it tickles his palate. There are no higher considerations, so it is a form of lust. It is only a craving for bodily sensations of taste. Mind also has cravings for the bodily sensations of sight, smell, sound and touch, and nourishes its crude ego-life through the excitement derived from these sensations. *Lust of every type is an entanglement with gross forms, independent of the spirit behind them. It is an expression of mere attachment to the objects of sense. Since in all forms of lust the heart remains unfed and unexpressed, it becomes a perpetual vacuum and is in a state of unending suffering and non-fulfilment.*

Love, which expresses itself as undiluted or one hundred percent lust, is in a state of extreme limitation because it is helplessly caught up in ceaseless craving.

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

When the heart is in the clutches of lust, the spirit remains as it were, in a state of delusion or stupor. Its functioning is severely curtailed and perverted by the limiting ignorance to which it is subject. Its higher potentialities are denied expression and fulfilment and this thwarting and suppression of the life of the spirit entails a state of utter bondage.

Lust is the most limited form of love functioning under the thraldom of ignorance. The unambiguous stamp of insufficiency which lust invariably bears is in itself a sign that it is an incomplete and inadequate expression of something deeper, which is vast and unlimited. *Through the manifold and unending sufferings which are attendant upon undiluted lust and the continued experiences of frustration which it brings the spirit is ceaselessly registering its unyielding protes against the utter superficiality of a life of unqualified lust. In this manner the irrepressible voice of the infinity of God's love indirectly asserts the imperative claims of its unexpressed but unimpaired reality.*

Even in the lowest lustful life of the gross sphere, God is experiencing Himself as a lover, but it is a state of a lover who is completely ignorant about the true nature of himself or the beloved. It is a state of a lover who is inexorably separated from the beloved by an opaque curtain of ununderstood duality. It is nevertheless the beginning of a long process by which *the lover breaks through the enveloping curtain of ignorance and comes into his own Truth as unbounded and unhampered Love*. But in order to get initiated into infinite love, the lover has to go through two other stages which are characteristic of the *subtle* and *mental* spheres.

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

The lover in the *subtle* sphere is not free from lust, but the lust which he experiences is not undiluted as in the gross sphere. The intensity of lust in the subtle sphere is about half that in the gross sphere. Besides, there is no gross expression of lust as in the gross sphere. The lover of the gross sphere is inextricably entangled with the gross objects; hence his lust finds gross expression. But the lover in the subtle sphere has gotten free from attachment to gross objects; hence in his case lust remains unexpressed in the gross form. His lust has subtle expressions, but it cannot have gross expression. Besides, since about half of the original lust of the gross sphere gets sublimated in the subtle sphere, the lover in the subtle sphere experiences love not as undiluted lust, but in a higher form as *longing to be united with the Beloved.*

Thus in the gross sphere love expresses itself as lust, and in the subtle sphere it expresses itself as *longing.* Lust is a craving for sensation and as such is completely selfish in motive. It has utter disregard for the well-being of the beloved. In longing there is less of selfishness, and though it continues to be *possessive* in a way, the beloved is recognised as having worth and importance in his own right. Longing is a less limited form of love than lust. In longing the curtain of duality has become more transparent and less obstructive, since the lover now consciously seeks to overcome duality between the lover and the Beloved by securing the presence of the Beloved. *In lust the emphasis is solely on the limited self and the beloved is completely subsidiary to the gross needs of the self. In longing the emphasis is equally*

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

distributed on the self and on the beloved, and the lover realises that he exists for the beloved just in the same way as the beloved exists for him.

The lover in the mental sphere has an even higher and freer expression of love. In his case, though lust has not completely disappeared, it is mostly sublimated. Only about one-fourth of the original lust of the gross sphere remains, but it remains in a latent form without any expression. *In the mental sphere, lust does not have even subtle expression.* The lover of the mental sphere is detached from subtle objects, and he is *free from possessive* longing for the beloved which is characteristic of the lover in the subtle sphere.

In the mental sphere love expresses itself as *complete resignation to the will of the beloved.* All selfish desires, including longing for the presence of the beloved, has disappeared. Now the emphasis is solely on the worth and will of the beloved. Selfishness is utterly wiped out and there is a far more *abundant release* of love in its pure form. However, even in the mental sphere love has not become infinite, since there is still present the thin curtain of *duality* which separates the lover from the beloved. Love is no longer in the clutches of selfishness, but it is still short of being infinite because it is *experienced through the medium of the finite mind,* just as in the lower spheres it is experienced through the medium of the lower bodies.

Love becomes consciously infinite in being as well as in expression, when the individual mind is transcended.

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

Such love is rightly called divine, because it is characteristic of the God-state in which all duality is finally overcome. In divine love, lust has completely disappeared. It does not exist even in latent form. *Divine love is unlimited in essence and expression, because it is experienced by the soul through the soul itself.* In the gross, subtle and mental spheres the lover is conscious of being separated from the beloved, but when all these spheres are transcended, the lover is conscious of his unity with the Beloved. The lover loses himself in the being of the Beloved and knows that he is one with the Beloved. Divine love is entirely free from the thraldom of desires or limiting self. *In this state of infinity the lover has no being apart from the Beloved. He is the Beloved Himself.*

We thus have God as infinite love, first limiting Himself in the forms of creation, and then recovering His infinity through the different stages of creation. All the stages of God's experience of being a finite lover ultimately culminate in His experiencing Himself as the sole Beloved. *The sojourn of the soul is a thrilling divine romance in which the lover, who in the beginning is conscious of nothing but emptiness, frustration, superficiality and the gnawing chains of bondage, gradually attains an increasingly fuller and freer expression of love, and ultimately disappears and merges in the divine Beloved to realise the unity of the Lover and the Beloved in the supreme and eternal fact of God as Infinite Love.*

* * *

To ask for a purely intellectual proof of the existence of God is like asking for the privilege of being able to see with your ears ! —**Meher Baba**

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

ETERNAL NOW

Through enslavement to the temporary and the passing, man deprives himself of the eternal and the lasting. Each moment with which man is confronted can either tighten the grip of the false or deliver him to the Truth. God is the only Reality and He is the fountainhead of all love, beauty, peace and happiness. Even in and through the "fleeting now" of the false, God is eternally inviting man to Himself, affirming Himself as the Truth of man's being. Those who dare to see and love God in everyone and everything, experience Him as the everlastingly immediate Presence.

Only when his mind is utterly detached from the false is it possible for man to disentangle himself from the repetitive clutches of the fleeting moment. Then and only then can he become established in the "eternal now," which everlastingly includes the eternal past and the eternal uture. The eternal "I AM" is an unfailing assurance of the only Reality which ever was, is and will be.

The way to peace and fulfillment in union with God, the divine Beloved, is a daring dive into the "eternal now." Not by fruitless surveys of the past, nor by elusive longings for the future, nor by enslavement to the fleeting moment, but by staking everything for God, is it possible for you to experience yourself as the illimitable ocean of love. Here and nowhere else is the final solution of all your problems.

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

Love born in the Truth liberates without binding and fulfills without overpowering; it is a pure blessing not only for yourself, but for each and all, for ever and ever, in the "eternal now."

THE DIVINE UNION

Not through worldly wisdom, but by diving deep to the innermost, is it possible to be united with God, Who is at once the Lover and the Beloved. For this union, one must summon the necessary courage to rise beyond the alluring shadows of the illusory world of sense-perception. Consciousness loaded with attachments, gets pinned to the sense-world of duality. Mere withdrawal of consciousness from the world of forms presents a vacuum of nothing. But when consciousness is illumined by the Truth, it reveals God as everything and it experiences one uninterrupted and endless continuity of limitless bliss, love, power and understanding.

THE INVIOLABLE UNITY OF LIFE

It is my God-ordained work to awaken humanity to the inviolable unity and inalienable divinity of all life. Know that you are in essence eternal, and heirs to infinite knowledge, bliss and power. In order to enjoy your unlimited state, all that is necessary is to shed your ignorance which makes you feel that you are separate from the rest of life. The separative ego or "I" can disappear only through divine love, which will be my gift to mankind.

Let those who hearken to my call prepare themselves

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

to render real service to mankind. Let them make it conscious of its oneness, irrespective of the apparent divisions of class, sect or creed. I do not attach importance to beliefs or dogmas. It is not what you *believe* but what you *are* that will ultimately count.

The Truth which I want you to share with me is not a matter of opinion or belief but of direct experience which knows no contradiction, and which will make you realize that nothing in this world is worth being greedy about, and that there need not be any hatred, jealousy or fear. Then, and only then, will man launch himself upon the safe voyage of unending creativity and unfading happiness which knows no decay of fear; he will have transcended the duality of "I" and "you," "mine" and "thine."

RELIGION

Though religion has come into existence to liberate man from all narrowness, it can itself become a cage when not understood properly. All the world religions proclaim the same eternal and universal Truth; yet human weakness has a tendency to carve out some limiting, narrow loyalty which closes its gates upon the shoreless and unbounded ocean of love or divinity. It is not the essentials of religions, but addiction merely to their outer forms, which has tended to divide man from man, thus thwarting the very purpose of the great founders of the world religions.

I invite man to break through all of his self-created prisons, and taste of the unlimited life which I bring. I ask him to love divinely, fearlessly and limitlessly and to

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

rise above the limited self of the separative ego-mind. I come to impart to groping humanity the universal Truth which transcends sectarian divisions and dogmatic formulations.

Through ages of darkness and suffering mankind awaits me and my Truth. I and the Truth which I bring are inseparable, one from the other. I am one with the Truth. May you all, too, break through the numberless cages and realize that you are one with the limitless Truth of divine life. The divine Beloved is always with you, in you and around you. Know that you are not separate from Him.

HAVE FAITH

To the struggling, failing and faltering humanity I say, "Have faith." Turn to God in complete surrenderance and receive the divine love. You are equally a part of the one indivisible divine life. There is not a single atom that does not vibrate with this divine life.

There is no need for anyone to despair. The greatest of sinners as well as the greatest of saints has the same unfailing divine assurance.

BABA WORK

Work undertaken with honest intent and love for God is Baba's work, and those who do this are always his.

But the greatest work one can do for Baba is to live the life of love, humility, sincerity and selfless service in

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

which there is no trace of hypocrisy. Baba's love is for all; and for each of his lovers to help others know this, his or her own life must be a radiating example of love so that it may become the instrument to spread Baba's love and the truth of Reality. Such a life and such a love are vital and carry the highest responsibility, for behind every thought, word and deed is the all-pervading force of Truth.

To cultivate discipline in one's self requires self-determination and honest effort if one desires to tread knowingly and consciously the path of love. This discipline may at first appear dry as dust, but with perseverance it will automatically blossom and be transmuted into the very life of the lover.

To help others through one's own example, one must get not only thoroughly drenched but drowned in love. As a prelude one should attempt to create a balance between the thoughts of the mind and the feelings of the heart. Mind, however, works much faster. Thoughts are like lightning—first there is the flash and later the sound of thunder. For an equilibrium to be reached, the mind—which is the seat of desires—must be made to function more slowly in order to keep pace with the heart, and no amount of silence or fasting can accomplish this.

If the individual desires the enforcement of equilibrium in the true direction, a consistent acceleration of feelings should be made so that feelings supersede thoughts, i. e., the heart supersedes the mind. To achieve this the only effective fuel is love—unadulterated love. Unless one

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

learns to love in its true sense, one cannot cross the hurdle of the mind. And for one to understand love in its true sense, the only recourse is to dedicate one's self to the Lord of love, and to hold fast under all circumstances to the feet of the Perfect Master. Any deviation from self-dedication will lead one astray from the path of divine love.

It is good to fast and observe silence as a discipline in one's daily life. But this becomes utterly insignificant when one has determined to starve and silence the mind itself, by implicitly obeying in all things a Sadguru—a Perfect Master.

Baba's love is with his lovers always, helping and guiding them. And they ? They should keep their love for him alive and aglow, by making him their constant companion in all their thoughts, words and actions, while carrying on their responsibilities, commitments and all other apparently necessary things of this world, though these have no foundation of their own in the domain of Reality.

* * *

The happiness of God-realisation is the goal of all creation. —**Meher Baba**

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

THE LOVER AND THE BELOVED

God is Love. And Love must love. And to love there must be a Beloved. But since God is Existence infinite and eternal there is no one for Him to love but Himself. And in order to love Himself He must imagine Himself as the Beloved whom He as the lover imagines He loves.

Beloved and Lover implies separation. And separation creates longing: and longing causes search. And the wider and the more intense the search the greater the separation and the more terrible the longing.

When longing is at its intensest separation is complete, and the purpose of separation, which was that Love might experience itself as Lover and Beloved, is fulfilled; and union follows. And when union is attained, the Lover knows that he himself was all along the Beloved whom he loved and desired union with; and that all the impossible situations that he overcame were obstacles which he himself had placed in the path to himself.

To attain union is so impossibly difficult because it is impossible to become what you already are! Union is nothing other than knowledge of oneself as the Only One.

WINE AND LOVE

The Sufi Master-poets often compare love with wine. Wine is the most fitting figure for love because both intoxicate. But while wine causes self-forgetfulness, love leads to Self-realization.

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

The behaviour of the drunkard and the lover are similar; each disregards the world's standards of conduct and each is indifferent to the opinion of the world. But there are worlds of difference between the course and the goal of the two : the one leads to subterranean darkness and denial; the other gives wings to the soul for its flight to freedom.

The drunkenness of the drunkard begins with a glass of wine which elates his spirit and loosens his affections and gives him a new view of life that promises a forgetfulness from his daily worries. He goes on from a glass to two glasses, to a bottle; from companionship to isolation, from forgetfulness to oblivion—oblivion, which in Reality, is the Original State of God, but which, with the drunkard, is an empty stupor—and he sleeps in a bed or in a gutter. And he awakens in a dawn of futility, an object of disgust and ridicule to the world.

The lover's drunkenness begins with a drop of God's love which makes him forget the world. The more he drinks the closer he draws to his Beloved, and the more unworthy he feels of the Beloved's love; and he longs to sacrifice his very life at his Beloved's feet. He, too, does not know whether he sleeps on a bed or in a gutter, and becomes an object of ridicule to the world; but he rests in bliss, and God the Beloved takes care of his body and neither the elements nor disease can touch it.

One out of many such lovers sees God face to face. His longing becomes infinite; he is like a fish thrown up

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

on the beach, leaping and squirming to regain the ocean. He sees God everywhere and in everything, but he cannot find the gate of union. The Wine that he drinks turns into Fire in which he continuously burns in blissful agony. And the Fire eventually becomes the Ocean of Infinite Consciousness in which he drowns.

STAGES OF LOVE

When lust goes love appears; and out of love comes longing. In love there can never be satisfaction, for longing increases till it becomes an agony which ceases only in Union. Nothing but union with the Beloved can satisfy the lover.

The Way of Love is a continual sacrifice; and what gets sacrificed are the lover's thoughts of 'I', until at last comes the time when the lover says, 'O Beloved ! Will I ever become one with you and so lose myself forever ? But let this be only if it is your Will.' This is the stage of love enlightened by obedience.

Now the lover continuously witnesses the glory of the Beloved's Will; and in the witnessing does not even think of union. He willingly surrenders his entire being to the Beloved, and has no thought of self left. This is the stage when love is illumined by surrender.

Out of millions, only one loves God; and out of millions of lovers, only one succeeds in obeying, and, finally, in surrendering his whole being to God the Beloved.

Adv. Vidit Chauhan Collection, Noida

Digitized by Arya Samaj Foundation, Chandigarh

I am God personified. You who have the chance of being in my living presence are fortunate and blessed.

GIFTS OF LOVE

Love is a gift from God to man.
Obedience is a gift from Master to man.
Surrender is a gift from man to Master.

One who loves desires the will of the Beloved.
One who obeys does the will of the Beloved.
One who surrenders knows nothing but the will of the Beloved.

Love seeks union with the Beloved.
Obedience seeks the pleasure of the Beloved.
Surrender seeks nothing.

One who loves is the lover of the Beloved.
One who obeys is the beloved of the Beloved.
One who surrenders has no existence other than the Beloved.

Greater than love is obedience.
Greater than obedience is surrender.
All three arise out of, and remain contained in the Ocean of divine Love.

LOVE OF WOMAN AND GOD

A man loves a woman who is living in a distant place. His love causes him to be thinking of her all the time, and he cannot eat and he cannot sleep. His thoughts are only on his separation from her and he continually longs for her.

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

When this longing becomes too great, he either goes to her or he compels her to come to him. This is called Ishq-e-Mijazi or physical love.

To love God one should think of God, long for God and suffer the fire of separation until one's longing reaches its utmost limits, and God the Beloved comes to the lover and his thirst is quenched in union with God. This love is called Ishq-e-Haqqiqi, and is a gift from God.

But one who obeys the Master who is One with God, need not suffer these things, for in obedience is the Grace of the Master.

THE WINE-SELLER

Sufi poets use the figure of wine and its effects to describe the Way of Love and the condition of the lover. Saqi is the wine-seller, Rind is the customer and Maikhana is the wine-shop. Saqi-ul-Irshad is the vintner who makes and wholesales wine—the Wine-seller to the wine-sellers.

As in the world there are many wine-shops where new and unracked, and even adulterated, wine is sold for a small price, and which brings madness upon those who drink it and destroys their bodies and minds, so on the Spiritual Path there are saqis who have not let the wine of love they have got from the Saqi-ul-Irshad mature, but have used it straightway themselves to obtain the intoxication of cheap spiritual experiences, and even added pure spirits to it to increase its potency; and they sell it to anyone for the coins of small services.

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

And again as there are wine-shops where only good vintage-wine is stocked for connoisseurs, so there are Saqis who are saints and perfect saints (walis and pirs) who have the mature wine of love for God alone, the price they have paid for which is the sacrifice of all that is near and dear; and this price they, in their turn, require from those who go to them.

Among those who have paid this price through many lives, one has the rare fortune to be invited by the Saqi–ul–Irshad to visit his cellar. And he gives this one a little glass from his special cask, and this overpowers him completely and he becomes merged with God. And out of many such intimates he makes one as himself—a Saqi–ul–Irshad.

The Saqi–ul–Irshad is the Qutub, the Perfect Master, who is the Pivot of the Universe. He is All-power and has the authority to use it as he wills. He never gives one intoxication (masti), but causes one to see God face to face, and some he makes one with God. As Hafiz says :

> One who is Saqi–ul–Irshad can, with his mere glance or wish transform dust into the alchemy-stone that transmutes base metal into gold.

And sometimes it happens that there is one who has served the Saqi–ul–Irshad faithfully in previous lives and now has not even the price of the cheapest wine, and the Master remembers him and calls him and gives him the little drink of the wine which gives Realization, and, perhaps, makes him a Saqi–ul–Irshad.

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

DIVINE LOVE AND WINE

Divine love and wine are both distant from the creeds of established religion; the former is beyond the creeds and the latter is disapproved of by them. Both are intoxicating and make man forgetful. But while wine leads to self-oblivion, divine love leads to self-knowledge.

LABOUR OF LOVE

The source of eternal bliss is the Self in all. The cause of perpetual misery is the selfishness of all. As long as satisfaction is derived through selfish pursuits, misery will always exist.

Only because of the infinite love and mercy of God can man learn to realize, through the lessons of misery on earth, that inherent in him is the source of infinite bliss, and all suffering is his labour of love to unveil his own infinite Self.

* * *

When mind soars in pursuit of the things conceived in space, it pursues emptiness; but when man dives deep within himself, he experiences the fullness of existence. **—Meher Baba**

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

LOVE AND GOD

There can be no greater folly than that the aspirant quarrel with another over the pros and cons of this way or that, instead of concentrating on his own onward march. One road may be steep, another full of potholes, a third torn by racing rivers. Similarly, one man may walk best, another may be a good runner a third a fine swimmer. In each case the things that should really count are the destination and the progress that each individual makes. Why should one who runs like a hare come in the way of another who is more likely to succeed at the pace of a snail ?

Spiritual progress is like climbing through hills, dales, thorny woods and along dangerous precipices to attain the mountain top. On this path there can be no halting or return. Everyone must get to the top, which is the direct realization of the supreme Godhead. All hesitation, sidetracking or resting in halfway houses, or arguing about the best route, only postpones the day of final fulfilment.

The aspirant cannot be too alert about the path. The slightest lingering in the false world of shadows is inevitably and invitation to suffering that could have been avoided if the eye had been steadily fixed on the supreme goal of life.

The best of all forces, which can overcome all difficulties on the way, is the love that knows how to give

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

without need to bargain for a return. There is nothing that love cannot achieve, and there is nothing that love cannot sacrifice. There is nothing beyond God and there is nothing without God, and yet God can always be captured by love. All other essential qualities will come to the aspirant if he follows faithfully the whisperings of the unerring voice of love that speaks from his own heart, shedding light on the path.

To lose hold of the mantle of this guide is to find only despair. The heart without love is entombed in unending darkness and suffering, but the heart that is restless with love is on its way to realization of the unfading light that shines on the unfathomable sweetness of life divine.

Pure love is matchless in majesty; it has no parallel in power, and there is no darkness it cannot dispel. It is the undying flame that has set all life aglow, yet it must be kindled and rekindled in the abysmal darkness of selfish thoughts, selfish words and selfish deeds. As it is fired anew it bursts out in magnificent light to serve as a beacon for those who still grope in the darkness of selfishness, be that darkness deep blue or all black.

Human love, regardless of its limitations should never be despised. It is bound eventually to break through all limitations to initiate the aspirant into eternal life in the truth. Then the lover may lose his separate, false self and become united with God, who is the one matchless and indivisible ocean of unsurpassable love.

God does not listen to the language of the tongue and

Adv. Vidit Chauhan Collection, Noida

Digitized by Arya Samaj Foundation, Chandigarh

its japs, mantras, devotional songs and so on. He does not listen to the language of the mind and its routine meditations, concentrations and thoughts about God. He only listens to the language of the heart and its message of love, which needs no ceremony or show, only silent devotion for the Beloved.

This love can be expressed in various ways, all of which ultimately result in union with God. The practical way for the average man to express love is to speak lovingly, think lovingly and act lovingly towards all mankind, feeling God to be present in everyone.

Love is dynamic in action and contagious in effect. It is only the spiritually alive and enlightened who can feel the significance of the ancient adage, so cheaply bandied about by some preachers and philosophers, that 'love begets love."

The way of love is not free from sacrifices. Just as heat and light go hand in hand, so do love and sacrifice. The true spirit of sacrifice springs spontaneously, like humility, and cannot be aware of itself nor reserve itself for particular objects and special occasion.

Love means suffering and pain for oneself, and happiness for others. To the giver it is suffering without malice or hatred. To the receiver it is a blessing without obligation.

Just as it can never be too early or too late to learn to love for the sake of love, so there can be nothing too small or too big to be sacrificed for. The flow of life, the flow of

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

light and flow of love are as much in the drop as in the ocean. The smallest thing is as big as the biggest and the biggest thing is as small as the smallest. It all depends upon the particular yardstick used.

The spirit of true love and real sacrifice is beyond all ledgers and needs no measure. A constant longing to love and be loving, and a non-calculating will to sacrifice in every walk of life—high and low, big and small, between home and office, streets and cities, countries and continents—are the best measures man can take to be really self-ful and joyful.

* * *

I have only one message to give, and I repeat it age after age to one and all : LOVE GOD.

—**Meher Baba**

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

HOW TO LOVE GOD

If, instead of seeing faults in others, we look within ourselves, we are loving God.

If, instead of robbing others to help ourselves, we rob ourselves to help others, we are loving God.

If we suffer in the sufferings of others and feel happy in the happiness of others, we are loving God.

If, instead of worrying over our own misfortunes, we think of ourselves as more fortunate than many, many others, we are loving God.

If we endure our lot with patience and contentment, accepting it as His will, we are loving God.

If we understand that the greatest act of devotion towards God is not to harm any of His beings, we are loving God.

To love God as He ought to be loved we must live for God and die for God, knowing that the goal of all life is to love God and find Him as our own self.

Therefore let us become the soldiers of God. Let us struggle for the truth. Let us live not for ourselves, but for others. Let us speak truly, think truly and act truly. Let us be honest as God is infinite honesty. Let us return love for hatred and win others over to God. Let the world know that above everything the most dear to our hearts is God—the supreme reality.

Adv. Vidit Chauhan Collection, Noida

Digitized by Arya Samaj Foundation, Chandigarh

Besides keeping God before ourselves in our daily lives and loving Him by loving our fellow men, we can love God by surrendering to the Sadguru or Perfect Master who is God's personal manifestation, or to the God-man, who is God descended directly into form. To surrender to any of these is to surrender to God Himself.

The final way to realize God is to love Him and to lose oneself in Him through intense longing for union with Him. To love God whole-heartedly is to lose oneself eventually in the Beloved and enter the eternal life of God.

Like a tree, such love has branches—branches of whole-hearted devotion, perfect selfless service, self-denial, self-sacrifice, self-renunciation, self-annihilation and truth.

When one truly loves God, that love is based on the desire to give up one's whole being to the Beloved. When one loves a Perfect Master, one longs to serve him, to surrender to his will, to obey him whole-heartedly. Thus pure, real love longs to give and does not ask for anything in return.

Trust God completely and He will solve all difficulties. Faithfully leave everything to Him and He will see to everything. Love God sincerely and He will reveal Himself. And as you love, your heart must love so that even your mind is not aware of it. As you love God whole-heartedly and honestly, sacrificing everything at the altar of this supreme love, you will realize the Beloved within you.

Love God and become God. —**Meher Baba**

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

BEGIN TO LOVE GOD

The youth of today is the ruling force of tomorrow. All things have a small beginning; the seedling grows into a tree, the stream into a river, and the child grows into a man to use or misuse the lessons he has absorbed in life as a youth. But even after he has grown into a man he often remains a child in the spiritual sense of the word. The world is the kindergarten and school necessary for the spiritual lessons man must learn through countless lives of experiencing the opposites such is pain and pleasure, joy and suffering, good and bad, wealth and poverty.

All growth is gradual, and it is only through slow and gradual stages that man truly begins to "grow up' and discover his true Self and to relinquish the childish playthings of hate, greed and anger through selfless service and love. In the spiritual school also there are many grades to be passed, for which few have the required courage and determination. Just as there are masters and instructors to guide you along the path of your studies, so there are Perfect Masters who can guide you along the path of the spirit to the glorious destination of Godhood. Few have the good fortune to meet and follow such a spiritual guide,– when you do, you must earn his grace and be worthy of his love

Do not balk at the discipline given by your parents and teachers. Discipline in small ways leads to the greater

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

necessary discipline of Self. Do not try to conquer others—conquer your-self and you will have conquered the world. The simplest way to do this is to love God. Begin to love God by loving your fellow beings. Begin to see God by seeing Him in all beings and things. Give without thought of return, serve without thought of reward. God is every-where, in everything. Most of all He is right within your-self. You do not exist for the world—the world exists for you.

There is an amusing illustration of this in the story of the ant. An ant was trying to cross a stream on a leaf. Tossed by the wind, the leaf overturned in midstream and the ant cried, "Help, help, the world is drowning"

A frog close by said, "What rubbish ! The world is not drowning, you mean you are drowning."

"Well," said the ant, "once I drown the world might as well not exist for me, so for me it means not only that I am drowning but that the world is drowning too !"

In the same way, all existence is within you. God is to be found within yourself, and once you find Him you have found the only treasure worth finding. I give you my blessing that you may love God and find Him.

I have come to sow the seed of LOVE in your hearts so that in spite of all superficial diversity which your life in illusion must experience and endure, the feeling of ONENESS through LOVE is brought about amongst all nations, creeds, sects and castes of the world.

— Meher Baba

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

LOVE CAN MAKE YOU

1. Unlearn all you have learned intellectually. Not remember the past, forget the present, and not think of the future.
2. Renounce everything and everyone including your own self.
3. Escape from all that is illusory and take refuge in Reality.
4. Burn all your desires and longings and kindle the one and only desire and longing—union with the Divine Beloved.
5. Become God, live God's life, make others God unto yourself.
6. To be worthy of the Divine gift of this Love, let all your thoughts, words and deeds be controlled by the constant remembrance of God.

* * *

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

MEHER BABA EXPLAINS AN INDIAN MUSICAL RECORD

Oh you, who love to talk of love, do you know the difficulties and hardships facing you ? The Master tests you at every step on the Path of Love.

Oh Lovers of God, do not let what is in your hearts come to your lips. Remember, one who really loves God, God annihilates him; God mixes him with the dust.

O Lover, beware, God tests you by being cruel, by giving you false hopes, even by cutting you to pieces.

Oh, you, who talk of loving God, you have to bow down to him as though at every step, every particle of dust were a threshold to the Beloved.

O Beloved ! These tears that I shed are tears of blood so precious that you should consider them as pearls and wear them as earrings.

O Lover of Mine, if you want to enter My Lane (Path), first let your head roll under My feet and be kicked by Me as a ball.

* * *

Adv. Vidit Chauhan Collection, Noida

UNIVERSAL PRAYER

Digitized by Agamnigam Foundation, Chandigarh

(DICTATED BY MEHER BABA)

O Parvardigar, the Preserver and Protector of All,
You are without Beginning, and without End;
Non-dual, beyond comparison; and none can measure You.
You are without colour, without expression, without form, and without attributes.
You are unlimited and unfathomable, beyond imagination and conception; eternal and imperishable.
You are indivisible; and none can see You, but with eyes divine.
You always were, You always are, and You always will be;
You are everywhere, You are in everything; and You are also beyond everywhere; and beyond everything.
You are in the firmament and in the depths, You are manifest and unmanifest; on all planes, and beyond all planes.
You are in the three worlds, and also beyond the three worlds;
You are imperceptible and independent.
You are the Creator, the Lord of Lords, the Knower of all minds and hearts; you are Omnipotent and Omnipresent.
You are Knowledge Infinite, Power Infinite, and Bliss Infinite
You are the Ocean of Knowledge, All-Knowing, Infinitely-Knowing; the Knower of the past, the present and the future, and You are Knowledge itself.
You are All-merciful and eternally benevolent;
You are the Soul of souls, the One with infinite attributes;
You are the Trinity of Truth, Knowledge, and Bliss;
You are the Source of Truth, the Ocean of Love;
You are the Ancient One, the Highest of the High; You are Prabhu and Parameshwar; You are the Beyond-God, and the Beyond-Beyond-God also; You are Parabrahma; Allah Elahi; Yazdan; Ahuramazda; and God, the Beloved.
You are named Ezad, the only One worthy of worship.

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

THE PRAYER OF REPENTANCE
(DICTATED BY MEHER BABA)

We repent, O God Most Merciful, for all our sins; for every thought that was false or unjust or unclean; for every word spoken that ought not to have been spoken; for every deed done that ought not to have been done.

We repent for every deed and word and thought inspired by selfishness, and for every deed and word and thought inspired by hatred.

We repent most especially for every lustful thought and every lustful action; for every lie; for all hypocrisy; for every promise given but not fulfilled, and for all slander and backbiting.

Most especially also, we repent for every action that has brought ruin to others; for every word and deed that has given others pain; and for every wish that pain should befall others.

In your Unbounded Mercy we ask you to forgive us, O God ! for all these sins committed by us, and to forgive us for our constant failures to think and speak and act according to Your Will.

* * *

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

MEHER PUBLICATIONS

GOD–MAN
by Charles Purdom (George Allen & Unwin, London, England) 37.50

GOD SPEAKS
by Meher Baba (Dodd, Mead & Co., New York, U. S. A.) 37.50

LISTEN HUMANITY
by Meher Baba (Dodd, Mead & Co.New York, U. S. A.) 37.50

AVATAR *by Jean Adriel* 20.00

CIVILISATION OR CHAOS (2nd Revised Edition)
by Irene Conybeare (Chetana, Bombay) 12.00

STAY WITH GOD (Poetry)
by Francis Brabazon (Garuda Books, Woombye, Queensland, Australia) 12.00

THE EAST-WEST GATHERING *by Francis Brabazon* 8.00

LIFE AT ITS BEST *by Meher Baba* 9.00

THE EVERYTHING & THE NOTHING
by Meher Baba (Meher House Publications, Kalianna Crescent Beacon Hill, N. S. W., Australia) 5.00

THE WORK OF MEHER BABA WITH ADVANCED SOULS, SADHUS, THE MAD & THE POOR
(Supplement to Wayfarers)
by William Donkin (Meher Publications, Ahmednagar) 3.50

WISDOM OF MEHER BABA (POETRY)
by Ruth White 3.00

LET US THE PEOPLE SING (POETRY)
by Francis Brabazon 3.00

MESSAGES (Eastern & Western) *Edited by Adi K. Irani* 3.00

WHAT AM I DOING HERE ? *by Ivy O'Duce* 5.00

IN LAP OF LOVE *by Nosherwan K. Nalavala* 3.00

AN INTRODUCTORY SKETCH ON THE LIFE & WORK OF AVATAR MEHER BABA
by A. C. S. Chari. 1·00

SPARKS *from Meher Baba* 1.00

FLOWER OF CONTEMPLATION *by Adah Francis Shifrin* 1·00

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

मेहेर प्रकाशन

मराठी (Marathi)

श्री मेहेर बाबा (चरित्र)	लेखक डॉ. सी. डी. देशमुख M. A., Ph. D.	६–००
श्री मेहेर बाबा यांचे अध्यात्मपर लेख व संदेश भाग १–२	अनुवादक : डॉ. सी. डी. देशमुख (प्रत्येकी)	५–००
अवतार मेहेर बाबा जीवनदर्शन	लेखक : सी. व्ही. नातू	१–५०
मेहेर प्रकाश भजनावली	रचयिता : सुल्लूदास	१–००
अवतार मेहेर बाबा पुष्पमाला	भाग २ ते ७ (प्रत्येकी)	१–००
प्रेम	अनुवादक : व्ही. आर्. बडे	१–००

हिन्दी (Hindi)

श्री मेहेर बाबाके अध्यात्मपर लेख और संदेश भाग १–३ (प्रत्येकी)		४–००
सभ्यता या विश्रृङ्खलता	श्रीमती आयरीन कॉनी बेअरकृत	२–५०
सब कुछ और कुछ नही	लेखक : भाऊ कलचुरी, एम्. ए.	१०–००
दिव्य लीला	,,	२–००
प्रेम महिमा	,,	१–५०
मेहेर लीला	,,	१–००
मेहेर ज्योति	,,	१–००
मेहेरधाम	,,	१–००
जय मेहेर	,,	०–५०
पूजा	,,	०–५०
विश्वास	,,	०–५०

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

MEHER ERA PUBLICATION

English

The Secret of sleep	1–50
Meher Baba on Love (2nd Revised Edition)	1–50
The Call of Hope	1–00
The Word When I Speak !	0–30
Discourse by Avatar Meher Baba	0–20

मेहेर युग प्रकाशन

मराठी

सर्व काही आणि काहीच नाही	२–५०
जीवनाच्या सर्वोच्चपदी	१–५०
संभवामि युगे युगे	१–००
चांदण्यात	१–००
श्री मेहेर–कीर्तन	०–५०
ईश्वरी आवाहन	०–५०
अवतार मेहेर बाबा यांचे महामौन	०–३०
मेहेर बाबा मौन का आहेत	०–३०
माझ्या शब्दोच्चाराचा तो दैवी क्षण !	०–३०
प्रभु-प्रार्थना	०–१०
ईश्वर प्राप्तीचे द्वादशमार्ग	०–१०

हिन्दी

मेहेर गीत धारा (तृतीय आवृत्ती) –प्रथम भाग	१–००
युद्ध के विषयपर	०–५०

Available from :

K. K. Ramakrishnan.
Meher Era Publication
441/1, Somwar Peth, Poona 11.

Adi K. Irani,
Meher Publications,
King's Road, Ahmednagar.

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

THE GLOW

brightens the beauty of life
illumines the path of life

The Avataric advent is to awaken mankind to the spiritual values of life. The impact of Avataric work done in seclusion and in silence, through the subtle and mental spheres, is felt by everything, animate and inanimate in existence and imperceptibly influences the consciousness of mankind. But in the gross plane, it is mostly through the instrumentality of His lovers and workers and the mediums they employ, that His sacred Name and messages of hope and help reach the contemporary humanity.

THE GLOW, a Quarterly, published by Mr. Naosherwan K Nalavala, 36, Lytton Road, Dehra Dun, not only keeps the readers well informed of the present phaze of Meher Baba's life and work, but also brings to them His discourses and messages on various subjects given during the past above fortyfive years, and answers their questions.

Subscribe to GLOW and receive knowledge from the source of all knowledge—The Avatar.

Annual subscription Rs. 2/-

—Publisher

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

Adv. Vidit Chauhan Collection, Noida

Digitized by Agamnigam Foundation, Chandigarh

TRUE LOVE

Love is essentially self–communicative : those who do not have it catch it from those who have it. Those who get love from others cannot be its recipients without giving a response which in itself is of the nature of love. True love is unconquerable and irresistible; and it goes on gathering power and spreading itself until eventually it transforms everyone whom it touches.

Meher Baba

Adv. Vidit Chauhan Collection, Noida